HERETICAL KEY TO THE TAROT

Heretical Key to the Tarot! Why would I use that word 'Heretical' to describe the information I am sharing with you here? Heresy implies going against orthodoxy. That is exactly what I will be doing here. If your background in Tarot came from the study of Western literature on the Kabbalah, Aleister Crowley, and the Golden Dawn then be prepared to be really pissed off at having gotten this report. You may feel like grabbing me astrally by the neck and screaming: "What is this?"

I am likely to be at risk of massive strangulation since majority of people who have studied the Tarot have done so using the aforementioned systems. I am one of them. I had my official Golden Dawn training in the Tarot. I memorized my correspondences and could give you the title of each of the minor and major arcana before I was 20 years old. I was a sought out reader for a while and did my share of Tarot pathworking and meditation. I am no Paul Foster Case, but I paid my dues.

The question then is why would I write a report that goes against all that I was taught?

I think we can both agree that the Tarot can mean different things to different people. Prior to the 18th century, much of the world viewed the Tarot as nothing more than an actual card game of luck. It was only in the late 1700s in France that the Tarot began to take on a serious esoteric role in divination. The attribution of the Tarot to the Hebrew alphabet, astrology, and the four Elements didn't occur before then. It is as though someone took something profane and saw the sacred in it and lifted it to another level. Over the last century, the Tarot has become popular among the masses who dabble in the occult and in the New Age.

This wide spread popularity of the Tarot is welcome, but we also seem to be facing the risk of it becoming profane again. It may seem strange for me to say this, but let's take a critical, eagle-eye view. There are hundreds of Tarot decks today. Many of these decks contain images devoid of any serious esoteric meaning. We have everything from the Cat People deck to the Pirate deck. It is nice to have decks with a variety of artistic and thematic styles, but the danger is that the Tarot is becoming a game for the masses again.

On a divinatory level, the Tarot risks becoming as sacred as a coin toss. You have so many websites offering online Tarot readings. Books spend little time discussing the Tarot in depth and focus instead on what a card means in the most mundane of circumstances. The Tarot has become the de-facto symbol of TV psychics and others looking to make a quick buck doing a reading on love or wealth.

The issue isn't that it is being used for divination, but that it is being used for divination so carelessly and without any concern for the true sacredness of the process. People have been led to believe that you don't even need to be genuinely connected to the spiritual realm, just click a button, and let the software randomization code give you the answer to your future.

At the other end of the spectrum, genuine students of occultism aren't faring any better. Instead of focusing on the underlying principles of the Tarot, many serious students have become trapped in a box of associations. The Tarot has become nothing more than an elaborate pictographic mind-map for a huge collection of associations from a variety of cultures and sources. The Fool standing on the cliff is now an extension of the Hebrew letter Aleph and from there, the whole gamut of a Ceremonial Magick shelving unit falls down on the fool's poor head. He is now Air and Yellow and before you know it the card is covered with an angel sigil, a demon sigil, a geomantic figure, an I-Ching figure, and everything but the number of the magician's imp familiars.

Long gone is the story of the Tarot! The masses don't care. They just want their fortunes read. The esoteric publishers give it only lip service as they produce another 'fad' deck. Magicians are less interested in what the Tarot is trying to say and more interested in how the Tarot fits their huge weave of correspondences, as if they have learned magic from an autistic spider.

Despite my mini-rant, I am not judging. I understand the human nature and its desire for both complexity and simplicity of purpose. My hope here is to say we need more. The Tarot needs a fresh perspective to regain its place. I hope in this report to break the current pattern. I am going to apologize up front and say that what you are about to discover here will shatter everything you know about the Tarot and yet, nothing I will tell you will come across as strange – just uncomfortable. It will be uncomfortable, because I am going to take a hammer to the edifice built around the Tarot in the last hundred years. Your first reaction will be to scream how wrong I am. How could I possibly tell you what I am about to tell you? I want you to take a step back and just think about it.

The Tarot Sequence:

The Lovers

This is the sixth card in the traditional Tarot deck, but not in this sequence. Placing the Fool card first is a straight-out hint, and a tongue in cheek one at that, to the inaccurate sequence of the Major Arcana. Ok, even if you were to tell me that the card represents the seeker in sincere and child-like innocent pursuit of the Mysteries, such a seeker would be anything but a fool.

If it is to be seen as part of the spiritual arts, the Tarot must be in harmony with its teachings. One of the most universal teachings among the various spiritual traditions is that the first step to wisdom lies in love. Many were the sages and mystics of old who made of love a primary source of both their contemplations and the topic of their writings. Love is of the deepest essence of the Divine and, by its own nature, alludes to the mystical drive toward unity and union. The Hebrew word Achad (one) has the value 13 and the Hebrew word Ahaba (love) has the value 13.

The picture is from the Rider-Waite Tarot deck, which differs from the older rendition that depicts cupid floating above a couple. Here we have the beginning of the story of love. Here we have the archetypal first couple, Adam and Eve, in the Garden of Eden. They are naked, so we know that it was before the story of the Fall. It was only after the Fall that they became aware of their nakedness and decided to hide it.

In the background is a luminous solar angel draped in purple, the royal color. This is the ‘king’ or ‘prince’ of angels who watches over the celestial abode and Garden of

Eden. The Zohar, the holy book of the mystical branch of Judaism called Kabbalah, describes Metatron as "the king of angels" and says that he "rules over the Tree of Knowledge of Good and Evil" (Zohar 49, Ki Tetze: 28:138). He is also the guardian of the Tree of Life. Thus he is the angel depicted in the Lovers card. In the Kabbalah, Metatron is attributed to the first emanation Keter (Crown). This again alludes to his royalty as prince or king of angels.

The Story so Far: Master Metatron stands guard in the Garden of Eden. He protects the mysteries of the Tree of Life (immortality / extended life span) and the Tree of Knowledge of Good and Evil (mysteries of the celestial and infernal realities). He is not a mere watcher, for in the image he towers as a father over his children. We have the first two humans to attain or be aware of their spiritual essence standing in the Garden. They are lovers, residing in state of utter comfort with their own nakedness and sexuality, free of all shame or guilt. They are being taught the Higher Mysteries directly by the celestial master. The celestial mountain of the Gods looms in the background. Humanity is on the right track to attain its highest spiritual awareness. We also see another being, the Serpent, coiled around one of the Trees. He is there in the Garden too. Just like Adam and Eve, it is his home and, like Adam and Eve, he is being taught. His focus is primarily on the Tree of Knowledge of Good and Evil, but his eyes gaze toward the woman. Something is about to happen…

The Moon

The Moon is the second card in our sequence. It is the only card in the Major Arcana that possess no human imagery. There is a reason for it. It speaks of the state of our world shortly after the Fall and before humanity was yet to write its story.

The Moon card is often said to represent deception and illusion. This is the common and easy answer since we have a natural fear of the dark and the Moon in our book of symbolism is often associated with the trickeries of the night. As far as our story goes, it is true only as far as being the consequence that leads us to this stage of the narrative. The illusion card isn't part of the Tarot deck as we know it today. The Moon card carries the imprint of its aftermath, but the card itself doesn't represent the act of deception and illusion.

The Moon card speaks of birth and the innocence of the world. This is the card that shows us Mother Nature beginning to witness the rise of the edifice of the human dominion. We have the old symbol of the Zodiacal sign Cancer, the lobster, rising from the primordial ocean. It represents birth, new life, protection (its shell) and regeneration (it casts off its shell for a new one). It stands there at the beginning of the path leading to the now even more distant Mountain of the Gods. Next to the path stand two dogs. They are our unwaveringly loving and most loyal companions. They are waiting for us to step onto the path and begin our journey.

Where are Adam and Eve or their descendants? They are yet to inhabit the twin towers. These towers represent the edifices that humanity will build in this world. From the beginning, we have been looking for ways to protect ourselves from our world. We seek to build our own protective shell in the darkness of the night and in doing so, we create barriers between us and nature.

The Story so Far: Humanity has entered the world and has begun to build its towering edifices. The path beginning with regeneration, redemption, and rebirth stands waiting for someone to walk on it back to the Mountain of the Gods. Humanity is so busy slumbering safely in its material shell that almost no one can be seen taking that first step back to our original home in the Garden.

The Devil

The third card in the sequence is the Devil. Here, we have one of the towers in the Moon card transformed into a pedestal for the Devil's seat. The Devil is represented as a hybrid of numerous animals. He has the wings of a bat, the horns of a goat and animalistic humanoid legs. These animals are all associated with the planet Saturn. This planet is associated with old age and also a father figure.

The Devil rests on the pedestal as the father and ruler of the world. His true nature is that born of the Fire and thus the scepter of his power is a flaming torch. He is lighting the way in the darkness, but his fire is aimed at the lower. He doesn't want the darkness to be fully dispelled, but instead the light is shining on the material world and his dominion over it.

His right hand forms the sign of the High Priest in the Jewish religion and on his palm is the Christian cross. He isn't the enemy of established religions. It is as if they can be subjugated easily to serve his purpose and act as the power of his right hand.

The two descendants of Adam and Eve are naked and chained directly to the pedestal. The small horns and the tail tell us that they are partaking of the Devil's dominion. They are not enslaved by the Devil's hand, but are chained directly to the Devil's pedestal, which is one of the towers in the Moon card. The system that allows the Devil to keep dominion over the world is the one that keeps humanity's children chained. There is no easy way to break away from the system.

The Story so Far: Humanity is completely enslaved to its material constructions and built towers. The guiding ruler of the world is no more the celestial king, but the underworld king. The system that ensnares humanity is tied directly to the influence and power of the Devil or the underworld aspect of Father Saturn. We are literally stuck and the illumination in the darkness comes from the fires held by the Devil. Even many of the established religious institutions that would have been the salvation of mankind are being transformed into the right hand powers of the Devil.

The Hermit

The fourth card in the sequence is the Hermit. Here we have what appears to be an old man standing on top of the mountain. This card depicts the ultimate guide of humanity. He looks down upon humanity's current state of darkness. He hasn't given up on us. He chooses to stand alone in the dark on top of the holy mountain.

The light in his hand serves to do two things. First, it tries to bring some balance to the darkness of the Devil card. It sheds enough illumination that we aren't totally cut off. Its other purpose is a signal to those trying to find their way back. The path is there, but it is dark and clouded in shadows as depicted in the Moon card. This little bit of light coming from the holy mountain is like the beacon of a light house.

The staff that he holds isn't just to prop himself up, but to connect him with the three levels of the process of initiation and redemption that appears later in the Tarot. The hooded cloak and robe is a way to represent his office as a master and an initiate.

Even though he stands alone on top of the mountain, by no means is he one of a kind. This card represents all the prophets, messengers, and masters of old. They stood out from the masses to deliver a message of guidance, often at great risk. They became islands unto themselves and eventually were seen larger than life, as if they stood upon a high mountain beyond the reach of mere mortals. Each one of them is represented by the energy of this card. However, the figure here is the Green Man of legends. We are talking about the immortal who walks the earth and delivers glimpses of the great spiritual knowledge to suitable recipients among human masters and adepts, from Moses to Ibn Arabi.

The Story so Far: Humanity is being guided from afar and near, thanks to spiritual masters, prophets, and messengers. The forces of Light are intent on helping us find the way back to experience restoration from the fall in the beginning of the story. These forces combat the darkness of the Devil card by shining the Light of ancient wisdom and the solar-stellar energy from afar. They also stand there watching us and waiting for us to take the first step to the shore by using their light as a beacon in the night.

The Fool

The fifth card in the sequence is the Fool. This figure is indeed the Fool from the perspective of the Devil card, but he is actually the Seeker from the perspective of the Hermit card. How many of us have felt social and peer pressure when it comes to our spiritual beliefs?

Pay attention carefully to the message around you when it comes to people who seek the mystical or pursue the mysteries and the metaphysical. They and their pursuits are immediately labeled crazy and foolish. Society has invented demeaning words to attack them, which can range from ‘fluff bunny’ to ‘woo-woo’. Why is that? Simple! If you tell someone they are wrong, they will dig in to defend their beliefs, but if enough people ridicule them as foolish and out of touch, then they will experience cognitive dissonance that may lead them to conform.

Why the pressure? How could it be anything else, when everything around us is aimed at encouraging us to pursue the material existence to its fullest even at the cost of our own happiness? I am sure you heard of people stuck in dreary and stressful lives so they can have a nice house, car, cottage, etc. In their minds, they are simply being responsible and wise.

In essence, once a person has decided to abandon the towers of the Moon card, the pedestal of the Devil, and walks the lonely path in the dark toward this unknown light flashing on top of the mountain thanks to the Hermit, there is no escaping this label. Now you have become the Fool AND the Seeker.

Therefore, on the flip side, the card shows us the seeker along the path. The dog from the Moon card is happily joining him as his companion. He stands now on the precipice of a cliff with the holy mountain very close in the distance. He has no fear of falling. He is looking ever upward in pursuit of the Hermit.

The fool holds a symbol of love in his left hand. It is a rose. This rose is also a symbol of the Goddess. In his right hand he holds a staff very similar to that of the Hermit and tied to it is a small pouch containing his sole possessions. This indicates how little attachment he now has to the material world. He has left everything behind except for what little he needs to sustain him in his journey as a seeker. The sun shines in the background very brightly, symbolizing the light that illuminates us as we ascend higher, as well as reminding us that the darkness isn't forever. Once we begin the journey of ascension the solar radiance fills us with its life-giving beams.

The Story so Far: Some of humanity is answering the call of the Hermit and becoming seekers of the Higher Mysteries. These seekers are abandoning their material pursuits to pursue a higher calling. They invest in the world only as far as meeting their basic needs. Their choice to walk the path and ascend comes at the cost of being ridiculed by society and living at its edge. They choose to ignore this and instead fill themselves with focused determination, solar radiance, and the power of love. With them, they carry the symbol of love and the Goddess mysteries, for it is the key to unlock the door of the next card.

The Magician

The sixth card in the sequence is the Magician. The Magician can mean different things, depending on the path a modern occultist has decided to pursue. Voodoo practitioners with their animal offering are called magicians, Golden Dawn ceremonialists, Ruhani practitioners, demon evokers, Native Indian Shamans and many others are called magicians.

We have to define what we mean by the term Magician to really understand the energy of this card. Let's keep it simple. Here we have the Fool after having met the Hermit. This card is a synthesis of the Hermit and Fool cards. Therefore, the Magician here represents a specific set of practices and spiritual teachings gleamed from the Hermit.

The Hermit we saw earlier was standing on the top of the Mountain holding the sacred Flame. His job was to help us find ourselves back into the state of the Garden of Eden. He is the possessor of the fire of the Divine Light and the mysteries of the Holy of Holies. Therefore, the Magician we are talking about here is a Magi, a priest-adept, of the Higher Mysteries. This card depicts the seeker in the Fool card as a Master of the Mysteries in his own right.

The wand he carried before in his journey now sits on the table beside his other magical implements. The rose in his hand gives way to a garden of roses and white lilies. The love he carried with him has multiplied around him and now surrounds him.

He is in the Garden of the Goddess of Love. It is a tie-in to the Lovers card that as in the Garden of Eden.

The roses appear at the top, on the bottom and hang on the sides. They form a door. The Western esoteric tradition associates Venus with the Hebrew letter Daleth, which literally means door. This is why the door to the vault of the higher initiation in the Western mysteries is associated with Venus. The ancient mysteries of love that are hinted at in the Fool card reappear in the Magician. It is into these that the magician has now been initiated.

In this card, he holds a double wand in his hand, raised to manifest the magic of the infinite. This is a reference to the Divine. His mind is open to the Divine and is being guided by the Holy of Holies. The white robe is symbolic of purity and the magic of light, while the red cloak is again a hint at the red rose, and the fiery flame carried by the Hermit.

The Story so Far: Some of the seekers have met the Hermit and have become adepts of the Mysteries of Light. They stand as guardians at the gateway of initiation into the teachings of the Goddess of Love. They are actively manifesting this power in the physical world and allowing themselves to be guided by the Divine absolute and the infinite Holy of Holies. These are the teachers and shapers who work to manifest the Light of the Hermit further, in a more active form.

The Hanged Man

The seventh card in the sequence is the Hanged Man. The same figure as in the Magician card now hangs upside down. The staff carried by the fool, which appears on the table of the Magician, now is being replaced with a Tree. The garden is still here, as evident by the foliage around, but the roses have disappeared.

What has happened to the Magician? What does this card represent in the story? It represents a very important stage in the process of redemption back to the Garden of Eden. The Magician alone can't bring about the changes that the world needs. He needs others to acts as agents of transformation. The process of initiation must expand outside the scope of the chosen few to reach the consciousness of humanity itself.

This card takes its cue from the story of Saint Peter, who was crucified upside down and became the rock upon which the Church was built. He was considered a traitor during the time of the Roman empire. The figure's legs form a 4 in Arabic numerals. In this story, this alludes to his journey to meet the Hermit (4^{th} card). His arms form a triangle behind his back, whose value is three. This alludes to the bondage of the Devil card and St. Peter's three fold denial of Jesus.

Let's look past the Christian symbolism of St. Peter. The numbers three and four combined here represent a union of the Odd and Even numbers that add up to the mystical number seven. The number four multiplied by the number three gives the number twelve. We have the power of the seven planets and twelve Zodiacal signs and the four Elements and the three main Alchemical Elements. In essence, the Magician has combined ALL the various powers together into himself.

Once these powers are united into his being, they act as a catalyst for his transformation into the living embodiment of the Light. He is basically a Saint, a Tzaddiq, an Avatar, or the Sheikh Al-Akbar. He is suspended there by one foot, experiencing reality with an illuminated consciousness. He doesn't need his tools any more.

The Story so Far: Some of the adepts of the mysteries gain full enlightenment and become masters of the Elements within nature. They act as rocks for future establishment of mystery covenants that may one day grow into established religions for the masses. We have the saints, prophets, and messengers who appear once every few hundred years to establish part of the teachings among the wider masses. They keep on returning to renew the flame or replace outdated models that have been corrupted by time. They end up leading a life of sacrifice and society often rejects them as traitors or heretics.

The High Priestess

Justice

The Hierophant

The eighth, ninth, and tenth cards work together to represent three facets of the same process. We are talking about the established mystery schools that provide instruction and initiation. This is the Temple built on the foundation represented by the Hanged Man. The symbolism of these cards works in unison, even though their numbering in the traditional Tarot deck spreads them apart. All three figures sit

between pillars. All three figures are crowned. All three figures sit on thrones. They form one body and one process divided into three distinct parts. They are shown as three separate cards, because each is vital on its own.

First, we have the High Priestess, whose image is symbolic of the embodiment of the Lunar power. In her hands, she holds the Book of Fate and Sacred Knowledge. This is represented by the scroll with the word Torah on it. There is a deeper meaning to this. The Goddess Diana was considered the Goddess of the Moon, but she was also the Goddess of the Hunt, who carried a bow and arrow. What has this to do with the Torah? The Hebrew word, torah (תורה), is derived from a root that was used in the realm of archery, yareh (ירה). Yareh means to shoot an arrow in order to hit a mark. Torah, one of the nouns derived from this root, is, therefore, the arrow aimed at the mark.

Diana wasn't the first. The ancient Mesopotamian Goddess of Love was associated with Venus and the Moon and held in her hands the bow and arrow. As in the Magician card, there is a connection between the High Priestess and the mysteries of the Goddess of Love. It is a subtle message that the knowledge of the Divine, the books of wisdom, the scrolls of the heavenly laws, are all being held in hand by the Goddess of the Moon and the Hunt. She is the Goddess of Love. She holds the arrow that is aimed at the heart of the devotees, to fill them with Divine love and with the lamentation that often accompanies the mystical path.

The first pillar of the mysteries is the pillar of Love. It is Love that directs the Divine Law vs the Theological laws administered by men of the cloth. This is often a challenge to the initiates of the highest mysteries. Many have associated religion and esotericism with a strongly intellectual pursuit. Are they able to embrace the path of Love and let it guide their understanding and, by default, their actions?

The High Priestess represents the Middle Path, which combines the Masculine and Feminine Divine powers. This is symbolized by her being seated between the Kabbalistic white and black pillars, Yachin and Boaz. These are the pillars of the Temple of Solomon, the historical archetype of wisdom and magic. She is the central staff around which the black and white snakes are entwined, for only she can contain their duality in harmony. Behind her is a veil covered with palm leaves and pomegranates, both sacred symbols of the ancient Mesopotamian Goddess of Love.

The Goddess of Love aspect gives way to the Goddess of Justice. The figure of justice is well ingrained in Western culture. The difference is that lady justice isn't blind. She has her eyes open. The sword and scale are held at the same time and in equal measure. She is the judge waiting to hold her judgment in her own court.

Her place is between the Hierophant and the High Priestess. Her purpose is to evaluate the hearts of the initiates before they proceed further in the path of the mysteries. Their hearts have been nurtured by the High Priestess. She is here to evaluate the minds of the initiates. Their minds have been developed by the scroll of the High Priestess.

In modern times, many candidates feel a sense of entitlement. They believe they already deserve all the power the universe has to offer them and all the knowledge of the mysteries should be laid at their feet. This is very far from the truth, no matter the amount of scrolls one may gather in one's library. Truthfully, without the knowledge penned by the initiates old and new, most will simply be unaware of the simplest of esoteric ideas. These weren't people who simply consumed words written by dead hands, but who also ventured forth into the halls of initiations. If we all chose to sit on our laurels, none of us would be initiated. For the thousands who sit idly consuming this knowledge without much consideration, there is an ocean that lies beyond their view. Should you ever hope to find yourself at the shores of this knowledge, you will, like the rest of us, have to come before Lady Justice. She is here to evaluate the claims of those seeking further access to the mysteries.

Judgment of the heart, measure of the mind, and evaluation of one's merit isn't the sole purpose of Lady Justice. She is also here to teach the principles of Justice and by extension Righteousness. Often people assume that righteousness is about right from wrong, adhering to the rules, being a good boy or girl, and so on. In actuality, righteousness is about right thinking, right feeling, and right action. What is meant here by right is being one in alignment with the transcendent spiritual principles, openness to the Divine Light, and being at harmony with nature. Righteousness is a state of being that naturally nurtures just action, just feeling, and just thought. Righteousness is that which ensures that the knowledge gained can never be abused and that the initiate remains firm on the path leading back to the Garden of Eden.

The next card is the Hierophant. Here, the keys that open the scrolls rest freely near his feet. The image is obviously a take on the Pope as evident by the Papal cross and the overall hand gestures. However, here the symbolism transcends the earthly Catholic Pope.

His role is similar to that of the Hermit. He is the expounder of all the deepest secrets. The keys of the mysteries rest before him. He holds the Papal cross with three bars to represent the spiritual trinity and the Light that unifies the realms of celestial, terrestrial and the lower world. His blue robe underneath is symbolic of the High Priestess and his outer robe is symbolic of the Justice. His crown is gold like the Justice and his bands are white like the High Priestess. The two kneeling before him

are adorned with roses and lilies. These are the same flowers in the Magician card. The two priestly figures kneeling represent those dedicated to the spiritual path. The monks represent both religious figures as well as mystical devotees. They are kneeling before the Hierophant seeking the knowledge that transcends what can be gained by self-effort alone and that reveals the true spiritual guidance that goes beyond religious beliefs.

The Story so Far: Mystery schools are established to provide training and initiation into the Higher Mysteries. The scrolls of ancient knowledge are made available to seekers of the light of wisdom and the keys are then revealed to those judged worthy of unlocking their deeper and hidden meaning. These mystery schools are not merely earthly orders or institutions of learning of occultism, however, for they represent something more heavenly and profound.

The Wheel of Fortune

Ten is the completion of one cycle. Eleven is the start of a new cycle. The Wheel of Fortune is an interesting card as the older rendition of this card has little in common with the more modern variant. The older rendition has a wheel with three animals spinning it. One of them is standing on top wielding a sword. These animals resemble monkeys. The top money is winged, crowned and holding a sword.

This may seem like a major clash with the later Sphinx with a lion's body. However, it should be noted that the money in ancient Asia was associated with wisdom and knowledge. The phrase "see no evil, hear no evil, say no evil" wasn't merely a reference to blindness against evil, but to protection against evil. This is another Asiatic attribute of the monkey. The monkey is a symbol of repentance, devotion, and promise of salvation to all who sincerely seek it. These meanings may not be well known in Europe, but can found across Asia. Nevertheless, as we shall see, the correspondence fits well with the later interpretation of the card. The monkey in Chinese astrology roughly corresponds with Leo in Western astrology.

Let's take a look at Waite's interpretation of the card. Here we have many elements coming together. Just like the Lovers card represented a celestial state, so does the Wheel of Fortune. All players are represented on this wheel together. First, we have the Sphinx. The Sphinx is one of those symbols that appear across various civilizations and cultures from ancient Egypt, Assyria all the way to Tamil India and even the Philippines. The Assyrian version has the body of a bull, wings of an eagle, and human head. The Egyptian form has the body of a lion and a human head.

The four parts that forms the Sphinx across various cultures are the human being, the lion, the eagle, and the bull. These figures appear winged on the Tarot card as well. We see them individually as well as in the unified form of the Sphinx.

What is the meaning of this? Why is the Sphinx holding a sword? The key to this lies in understanding the dual nature of the Sphinx. First, the Sphinx is a guardian figure. Many ancient cultures have built the Sphinx and its variations in front of Temple gateways. The Sphinx is the protector of the Holy of Holies. It is then no wonder that these four winged figures appear round the Ark of the Covenant in Jewish religion, which was said to rest in the Holy of Holies. Second, the Sphinx is said according to Hindu tradition to take away the evil sins of the devotees upon entering the temple. Thus, it wards both against evil as well as purifies the sins of men. Purification of sin was something Christians would attribute to the power of Jesus. The Sphinx is a figure of salvation and redemption to those that wants it.

Why is the Sphinx in Egypt so gigantic? The reason is simple. The Sphinx in Egypt is a key marker to the ancient Holy of Holies and I don't mean Jerusalem or Mecca.

The wheel that the Sphinx sits upon is the wheel of the Divine Chariot. The four figures are the four Cherubim that surround this Chariot according to Judeo-Christian belief. The Serpent figure is a familiar celestial figure encountered in the Lovers card followed by Anubis, who represents the God of dogs and jackals seen in the Moon card.

The Story so Far: There is a new cycle in motion. This a cycle brought upon by figures of redemption possessing hidden knowledge in their hands/paws/claws. The Divine Wheel brings the power of protection against evil and that of redemption and righteousness to the reality created by the Serpent in the realm of nature. This process of redemption turns the tide and guides the souls to the path of illumination and rebirth. The age of darkness is about to end and the age of illumination is about to begin.

Death

The Tower

The twelfth and thirteenth cards are two parts of the same story. The setting is the same as the Moon card. The end of the age of darkness is ushered in by the rider on the pale white horse. Kalki of the Hindu mythology and the Lord of Lords in the Book of Revelation are different cultural interpretations of the same force. Both of these two riders have a white steed by which they bring forth justice and judgment against evil. They topple false kings and destroy the wicked and in the process usher in a new age.

This process is revealed in the next two cards. The rider represents the human avatar that brings this about, while the Tower card represents the celestial power unveiling its wrath against the unjust. While both are executions of the Divine plan, the first is more terrestrial in nature, while the other is brought about by celestial powers.

Here the white rider arrives at the ending of the night and the beginning of the new dawn. Underneath his horse lies the body of a dead monarch who has gained his power from earthly wealth and domination. In front of his steed is the Pope in gold pleading and greeting him. The children are bringing to the rider the keys of the Church transferring the power from the established religious order to the new rider. The sadness on the children's faces indicates that the average common person isn't happy by the transformation. It has shaken their belief as innocent as it is.

The banner of the horseman is black, but it has upon it a white flower. It is the light shining in the darkness just as the horse is white and the rider's armor is black.

However, the pedestal of the devil and the towers of his edifices can't be destroyed by mortal hands alone. This is where the Tower card comes into play. Here lies a close up image of the tower resting on the hill. Its crown of authority is torn by a thundering heavenly lightning bolt. There are flames descending down. Two figures are falling from the tower. These are the man and woman seen in the Devil card. However, here they are in the full human form. Their animalistic nature is concealed behind their wealth and power.

The Story so Far: The awaiting judge appears on the scene and overthrows temporal power. Religious institutions surrender their authority to him to avoid being destroyed as well. In the meantime, Divine power is made manifest directly in a destructive fashion against the edifice of corruption and evil. The Devil's regain over the earth is coming to an end. There is an end to the age of darkness, rampant materialism, corruption, and oppression. It isn't a peaceful transition, but a violent one. The old weed is being uprooted forcefully to allow for new growth.

Temperance

The Star

The fourteenth and fifteenth card also represent two part of the same whole. They both occur where the towers once stood. The path is there. The mountain is there. The lake is there. The first card is the Temperance and therein stands a figure with one foot in the water and one upon the rocks. This happens by day time. During the night another figure appears and again one of her feet is in the water and the other is on land. They both carry containers of water.

They stand at opposite sides of the same lake. Who are they and what do they represent? They represent the powers of restoration of the world itself. They are the power of healing and agents of transformation. It isn't enough for old growth to be uprooted. There has to be a new and better life to replace it. However, for this to work, there has to be more direct spiritual intervention, otherwise the old cycle will just repeat itself.

The first figure is an angel of solar nature. He brings the Divine authority of the Sun king from the sacred mountain of initiation. This is symbolized by the rising sun crown in the distance. He mixes the water in two chalices. These waters represent the spiritual stream of transmission, purification, spiritual nourishment, and the waters of life. He is pouring it from one cup to the next to represent a change in the container. It still hasn't reached the earth yet. Even though his feet are firmly rooted upon the ground, he has yet to share his gifts with the world.

The angel of the Sun now rises again at night as a big bright golden star. He is surrounded by seven white stars. This forms the body of masters who has guided humanity from the beginning. They appeared in ancient Sumerian literature and then in Hindu literature and even in the Book of Revelation. They are the immortal sages, the intermediary between heaven and earth, the seven spirits of God sent to the far reaches of the earth, the guardians of the mysteries, and overseers of process of restoration. They appear now around the solar angel of righteousness and heavenly fire. These beings are often are attributed to the seven stars that form Ursa Major. Their counterparts are the seven stars that form the Pleiades.

The waters mixed by the solar angel are now transmitted to the earth. The figure standing there is an emissary of these beings. She is a form of the high priestess and she is naked. She is no longer ashamed of her nakedness. She has fully embraced her power. She kneels on the ground and nurtures it with the water of life and then fills the lake with the same water. Thus all life is affected by this process of restoration. Humanity has moved from building concrete edifices to nourishing the earth and being one with its purpose. In the background, we see a tree where a tower once stood, and a bird rests on it.

The Story so Far: The solar angel and the stellar forces are manifesting directly and through the nurturing feminine power the new waters of life. The world is experiencing rejuvenation on multiple levels. There is restoration and a state of balance again.

The Sun

The sixteenth card is a powerful one. Here we have the same horse ridden by the Judger in the Death Card. However, this horse is now young? We are looking at the return of the child of the Sun. In ancient Sumerian, the high priests of initiation were given the title or last name Mariutu. This translates to child of the Sun. Here we have this child riding on the white horse of purity and spirit. The Sun is now shining directly upon its offspring in its full power. Sunflowers surround the child and a red veil float around.

The return of the child of the Sun has been part of the prophecy of many cultures. This child is the teacher, initiator, and guide. The child return is a restoration of the ancient line of direct link between the celestial and terrestrial. Is this child a male or a female? The answer is this child is both.

There isn't only ONE child of the Sun, but many children of the Sun. The child of the Sun is conceived by the woman in the Star card who is crowned with the bright golden

star and the seven master stars. The spiritual seed is placed in her by the angel of the Sun shown in the Temperance card.

Her child isn't a messiah or savior of humanity, but a result of the act of restoration already in place. The child means that the offspring of humanity has entered a new level of spiritual evolution. They are a result of both humanity physical bodies and pure solar souls that are fully realized. They are carefree and joyful and are no more lost in the darkness of this world as they have first experienced it under the Moon Card.

The Story so Far: The child of the Sun appears to help usher in a new golden solar age. The child brings into physical reality solar angel and the stellar forces are manifesting directly and through the nurturing feminine power the new waters of life. The world is experiencing rejuvenation on multiple levels. There is restoration and a state of balance again.

The Chariot

The seventeenth card is a continuation of the Sun card. In older decks, the chariot was being pulled by two horses. In the Arthur Edward Waite rendition we have two Sphinxes. The solar symbolism can be found throughout the card. We have the solar desk / flower design on top of his head. We have a winged solar desk adorning the chariot. There is no doubt that this card has strong solar symbolism. Ironically, the card in the Western tradition has been attributed to Cancer. This wasn't due to

symbolism, but due to it being the 8th card sequentially in the deck. The 8th card in the deck fits well with the 8th Hebrew letter of the Alphabet that happens to have Cancer as a correspondence. However, if we put that aside, the symbolism is more fiery and solar the watery, lunar, and of the nature of Cancer.

You can see in the card that the Charioteer holds the wand. Behind him is a palace or a city. His garb and demeanor speaks more of a prince and a warrior. This card is called the Chariot, but it could as well be called the Hero. Here the sun child has grown up to be a prince and warrior. He plays out the role of the Hero bringing balance between light and darkness. He is empowered by the power of the spirit and solar mystique.

Even though I lean toward the horse symbolism myself for this card, the usage of the Sphinxes is no less apt. The Sphinxes were used to guard the holy of holies and various sacred temples. The sacred here isn't the chariot, but the rider of the chariot. He is protected for his body is a temple of the spirit. He is an avatar on a mission and thus possesses the needed protection and it is that power that pulls him forward in his journey.

Strength

The eighteenth card still represents the Sun card evolution. Reading the various religious texts one would be justified to assume that the only embodiment of the

righteous redeemer of mankind would be in male form. This is false. The child of the Sun is both a boy and a girl. The boy grows up to be a Hero in a more recognized sense. The girl grows to be a powerful figure in her own right. The Hero of myth would slay the beast, but the female version would simply walk up to the lion and calmly open its jaw.

How is this possible?

This is a continuation of the ancient Goddess religion. The Goddess of love (roses) rides a lion like a chariot. The Goddess of love was also conceived as a Mother Goddess, Queen, and so forth. The Sumerian Inanna was the sister of Shemesh (Sun). By the time of the Akkadian period, She is called Ishtar Mulmesh (Goddess of the All Stars). The daughter of the Sun is an embodiment of this ancient Goddess power. She is robed in white for spiritual purity and light. On her head is both a crown made from flowers as well as the infinity symbol. Her mind is open to the Eternal. Her robe is covered with roses to symbolize both the Goddess as well as the role of love. Her power comes not from weapons that she wields, but from the open connection with the infinite, pure spirit, and embodiment of the magnificent magnetism of love.

Her power is such that she subdues the fiercest of all animals with her bare hands and without resorting to violence. The lion is also a symbol of the child of the Sun himself. He is the messianic lion, but not only the Christian version, but all male forms of the children of the Sun. It would make sense for her to possess the power to subdue him, because she is the mother of future children of the Sun, just as she is the bride of one of them.

The Story so Far: The children of the Sun have grown into the power as adult. The male is a heroic figure bringing balance between light and darkness and going out to fight for justice. The female is an embodiment of spiritual power and a vessel for the pure spirit of the Goddess made flesh.

The Emperor

The nineteenth card is the Emperor. The Emperor is the Charioteer having attained his full age. The hero has grown up to be a king. This card make a use of martial symbolism with the references to the ram (Aries) and the color red and suit of armor. Older cards don't make use of the ram, but instead we see images of an eagle and shield or simply a court where people are paying homage. The difference between these is a matter of artistic license.

What is interesting is that older cards sometime use an image of a cross on a globe, while the Arthur Edward Waite version makes use of the Ankh. Both in essence are spiritual or religious symbols. The idea here is that the Emperor may sit on a temporal throne, but he wields spiritual authority. He isn't simply a king, but a priest-king. This may come across as terrifying to a more secular culture where the idea of religious authority brings back memories of the tyranny of the Catholic Church or oppressive Taliban like rule.

However, we are not talking about religious authority in the sense of dictating or enforcing certain dogmas, but spiritual authority. This spiritual authority doesn't extend to others. In a sense, the Emperor rule is colored by his spiritual inclinations. He is making decisions connected with spirit and with overriding concern for life and not driven by mere capriciousness of power and material domination. These figures rarely appear in our modern civilization. This is why he is red cloak conceals a blue vest. Underneath the expression of power is merciful compassionate desire to protect life and ensure that there is balance in the world.

The Empress

The twentieth card is the Empress. As you might have figured by now, she is the same person that adorns the Strength Card. She is no more the young maiden. She is the queen now. Her crown is made of pure stars symbolically associating her with the figure in the Star card. However, stars are in effect Suns and thus it doubles as a solar symbol. Her robe is still white and the roses still adorn it. There is nothing different about her. She is the same figure. The only difference is now she sits in direct rule. She provides guidance to her subjects and function as co-balance to the Emperor.

The Story so Far: The children of the Sun have grown into middle or old age. They function as rulers of the material reality under guidance of the spiritual reality. Each still represents their unique elements of solar manifestation.

Judgment

The twenty-first card represents the end of the story. We fast forward now to the final chapter. The angel of the trumpet blows his horn and the dead are brought back to life. This resurrection process is a physical one on some level. We don't see ghosts, but dead bodies nude and in their prime rising from coffins. This resurrection process is the end goal of the restoration. The children of the Sun have done their job.

The rising dead are celebrating. They are happy and eager to greet the angel. The coffins are in the same pool in which the previous angel has mixed the water and the woman from the star card has poured it. It is the same pool as in the Moon card. Why is that?

This is because now the process of resurrection or restoration isn't occurring simply at limited level, but at a collective level of humanity. The joy of awakening or enlightenment isn't reserved to the few who sought the lonely path of initiation. It isn't reserved to the blessed children of the Sun born at the beginning of the new cycle of light to bring about restoration. It is now available to those once considered dead and residing in the coffins of materialism and spiritual darkness. The change is wide spread, but it is also a result of direct angelic intervention.

After all that happened before we reached this card, the dead still required the deafening echo of the heavenly trumpet to awaken them from their slumber. It is a testament to the challenge ahead and to the fact that no mortal can be an instrument

of salvation to mankind. It is a group effort requiring both human and angelic involvement.

The Story so Far: The act of awakening has touched many people that were once considered spiritually dead. The new age of is being ushered by heavenly calls that are now being heard. It is being received by joyous cheers from those looking upward to the realm of spirit for the first time and finding true contentment and happiness.

The World

The twenty-second card is the last one. The story on earth is finished. However, each story has a sequel. This card represents the credits in a way. It also represents the ultimate attainment. More so, it represents the beginning of the sequel. We have the woman from the star card now residing in a victory laurel wreath. She is naked as she was, but her private parts are covered. She is holding two wands and not just one. In effect, she has become like Hermes, the messenger of the Gods. You can easily replace the two wands with two serpents and you have the old figure from the Canaanite and Minoan period. I am talking about the Goddess figure with two serpents, one in each hand.

These serpents are not the same as the serpent of the Garden of Eden. They represent something different. They represent the dual powers of the immortality. If you read many of the ancient stories across various cultures, you will find references to heroes or seekers of immortality coming very close to attaining it, just to lose it to

a serpent. In a sense, the serpent steals this gift from mankind, which is a reference to the Garden of Eden narrative. More so, it also is a symbol of the gift itself. Exploration of this idea is out of the scope of this story. What is key here is that these two serpents represent healing, restoration, and immortality.

The woman is now wielding them, because she has finally attained this knowledge. However, this knowledge didn't come from her personal accomplishment. Do you recall the Wheel of Fortune card? There we have the Cherubim appearing with books of knowledge. They appear again around her. It is they who have passed this knowledge to her and now stand in the celestial realm as her guardians. The knowledge lost in the Garden of Eden is restored. The fall is redeemed. The woman so maligned and accused through the centuries for being responsible for the fall now stands victorious among the heavenly host. She has gained everything back and more.

The Story so Far: We have come full circle back to the beginning. The woman in the Garden of Eden narrative has now found redemption and the fall is no more. She stands in the celestial realm fully realized and having attained the power of the Tree of Life. She is surrounded by the Cherubim. Our hero has won.

This ends the heretical narrative of the Major Arcana of the Tarot. I have no illusion that someone might disagree with a heretic. It is to be expected. I am not presenting this narrative as dogma and absolute truth of the Tarot for otherwise I would have called it the Ultimate Truth of the Tarot. I leave it up to *you* my dear brother or sister to decide on how much *truth* there is in this heresy. I consider myself a heretic, but I don't expect many to join me. I understand how difficult it is to give up on years of training and social agreement that the first card of the Tarot is the Fool and that the Fool is Aleph and Air. If you find yourself totally disagreeing with everything I have presented here that is ok. You are in good company with thousands who have studied the writing of Mathers, Crowley, Arthur Edward Waite, and the various graduates of the Golden Dawn.

I used the Arthur Waite deck precisely because a good heresy has its roots in common orthodoxy. I didn't want to present a new Tarot deck. I wanted to show you that the heresy can be found in the most famous and most popular of all Tarot decks.

A good heresy should be followed with more acts of rebellion. This is why I will be moving next to the heresy of the minor arcana.

I will keep it really simple there. The traditional view of the minor arcana is that numerical cards are associated with the Tree of Life and the four Worlds of the Kabbalah. It is a novel idea really and in some ways it makes sense, if your world view rests in seeing everything from the perspective of the Kabbalah. Ironically, I would consider this view more heretical since it pushes the limit of what the Tarot has always been understood as. The Minor Arcana is an extension of playing card divination. It was used by the old Ottomans long before it appeared in Europe for the purposes of divination and playing games. In essence, the major arcana were married to the minor arcana much later.

So, in an ironic twist, the last heresy of the Tarot has become its new orthodoxy. As I pull on the original orthodoxy, I'll be labeled a heretic! Pass me the nectar of honey, red wine, and lemon juice – yum!

I'll keep this simple for a good heresy is never complicated. The minor arcana consist of the basic numbered cards plus the court cards. The numbered cards range from 1 to 10. We have four suits. I am not going to throw at you complex correspondences, massive symbolism, or make archaic references. There are hundreds of books that do this. I will not overwhelm you with multitude of keywords and divination tricks. There are also lots of books that offer to tell you what each card means in different reading types and possible combinations.

The method I am about to show you will enable you to do accurate readings with utmost simplicity.

Let's begin with the four suits.

Cups? What do they do? They contain.

Coins? What do they do? They acquire or purchase.

Swords? What do they do? They cut and sever.

Wands? What do they do? Push away or provide assistance in forward motion.

I am sure we can wax philosophically about the vast array of symbolism that corresponds to the Elements and so forth. I stuck to the basic essence in simplest terms, because that is enough for this method. The more you complicate the Tarot, the more likely your reading will be complicated and potentially suffer from muddiness. Wide complexity also has the side effect of causing many people to just give up on studying the Tarot. It comes across as both difficult and unclear, which might appeal to the phrenic, but isn't necessary for getting accurate readings.

Keep the above associations of the suits in the forefront of your mind when doing a reading. If you are asking about finding a new job and you get lots of wands then ‘pushing forward’ is the theme. If you get many swords than job severance or constant unemployment may very well be the outcome. Of course, there is more to it than that, but we will get to it in a minute.

When analyzing the minor Arcana I didn’t rely on the Tree of Life. I could’ve of course have done that as many writers. I see nothing wrong with it per say, but let’s go back to the root of this. The most basic way to look at is to figure out what these numbers mean. Numerology dates back to antiquity and further than any known Kabbalistic text. The most famous numerical system was developed by Greek philosophers and mystics. Thankfully, their writing is still available to us today.

Here is a brief breakdown of meaning for each of the numbers:

ONE: Beginning and end of all, the origin of all the numbers, primordial essence, father of all the numbers

TWO: Opposition, inequality, instability, movability, contention, division, polarity

THREE: Equilibrium of unities, friendship, peace, justice, knowledge

FOUR: Keeper of Nature, strength, harmony, root of all things, virility

FIVE: Reconciliation, cordiality, providence, marriage, immortality, equilibrium, light, health, and vitality

SIX: Time, panacea, balance, perfection of the parts, sufficiency

SEVEN: Fortune, dreams, judgment, control, custody, law, life, mystic nature

EIGHT: Love, prudence, counsel, and convenience

NINE: Failure, shortcoming, horizon, boundary and limitation

TEN: power, faith, necessity, rebirth

These keywords are based on philosophical nature of the numbers. For example, number two is considered negative, because it comes after state of unity. It represents separation and opposition. Seven is called law due to the association with the seven spirits before the Divine Throne that dictate the cosmic laws.

The mystical significance of these numbers can be explored via various cultural writing. I am not even touching the surface on this, we both know that, but I am pointing you in the direction I am going.

Let's apply it to the first set of cards in the Minor Arcana:

	Wand (forward motion)	Sword (separation / severance)	Cup (containment)	Coin (acquisition)
1 (Beginning)	Beginning of forward motion	Beginning of separation	Beginning of containment	Beginning of acquisition
2 (Opposition / Instability / Contention)	Opposition to forward motion	Contention and separation	Instability in containment	Opposition to or inequality in acquisition

Let's say you are doing a reading about a job and you got 2 of Cups for past and 1 of Wand for future. You would read that the person asking has had trouble in the past holding the job and that he has begun to move forward in his job pursuit.

What if you were doing a reading on moving to a different country and in the spread we got 7 of wands for 'hidden issues'? You would say that the hidden issues involve legal and custodial matters that will become apparent as he moves forward. You can also read that as saying that hidden issues involve his ability to move forward in manifesting his dreams and attaining his fortune. The answer you give will depend on the other cards and the overall nature of the reading.

As you can see, this system makes it easy for you to give precise answers when working with the minor arcana without have to go far from the nature of the card itself. We don't need to overlay another system to make it work. The meaning is clear.

Many familiar with the Western tradition on the Tarot associate two of cups with love. However, if we were to use this heretical system then that would not be an accurate interpretation. Cups involve containing and maintaining things. It isn't a bad thing to pop up in a relationship reading. This would mean that the couple is holding their relationship together. However, while a couple consists of two, the two are trying to become one. The number two in of itself means oppositions and division. The two has separated from the Monad. It hasn't tried to unite with it for it was already united. Translating this to the relationship would mean that there is conflict and instability in trying to hold the relationship together. A better card that symbolizes love in a relationship would be six of cups. Six represents the union of opposites. Creation occurred in six days.

If you use this system many would consider you a heretic, but you would get pretty accurate readings, which is the point of it all!

The next thing I am going to share with you is how I move my reading from randomization to Divination. Randomization isn't divination. It is a complicated way of flipping a coin. I don't care how pretty the images are or how much symbolism that I have stacked on them. I will not make important life choices based on a process not that different from flipping coins. This is why I focus on Divination. What is the difference?

Divination has the root word Divine in it. It is the process of turning something mundane to something sacred through the power of the Divine. How does this apply here? It is the process of changing what would normally be a process of randomization into direct Divine guidance. You are looking for signs, so before you do, you need to know that a sign is forthcoming from on high.

There are many ways of getting that connection. There is *no one right* way. However, having tried multiple methods, I've found the technique I am about to share with you to give me the best results.

Make sure when you are doing the reading that the distractions are to bare minimum. You don't want blaring TV in the background or a cell phone that keeps you focused on latest Facebook updates. Doing a divination is no different than doing a complex ritual. It requires both your focus and ability to maintain a heightened spiritual state. Make sure you are also clean in body and clothing and if possible have incense burning.

This is a good time to bring up this weird idea that if you consecrate your deck or if you allow someone else to touch it then it becomes corrupted. The power doesn't lie in the energy of the deck itself, but in your ability to forge a powerful spiritual connection that will mean a difference between laying out randomly shuffled cards *and* cards that were chosen by Divine providence.

"Morpheus: This night did not happen by chance. I do not believe in chance. When I see three objectives, three captains, three ships I do not see coincidence. I see providence. I see purpose. I believe this night holds for each and every one of us, the very meaning of our lives." -- **The Matrix Reloaded**

Morpheus saw providence in events. The objectives are questions. The captains are the readers and the ships are the Tarot cards that appear to form the reading.

"This night did not happen by chance. I do not believe in chance. When I see the questions, the reader, the tarot cards I do not see coincidence. I see providence. I

see purpose. I believe this night holds for each and every one of us, the very meaning of our lives."

This what divination feels to me and what separates it from doing a cold reading or relying on pure intuition or worse pure chance.

Let's continue…

You should have at this point the cards ready and have gotten yourself into the mindset. Let's begin to make the connection.

Here are the steps I follow:

- I put the cards in my hands and close my eyes and enter into meditative state.
- I imagine myself as a child and focus on pure innocence. I keep this feeling of child-like innocence as alive and vivid and strong throughout the whole process I am describing.
- I chant "Nur" (Arabic for light) and visualize my whole body made of pure light. I see and feel the cards in my hand being surrounded by the brightest light possible. It is a like a super-nova of brilliance. I keep chanting Nur and I keep the visualization strong for at least five to ten minutes.
- I then add to the chant the name of the Master Metatron and feel the connection with the master. If you have a copy of the Council of Seven report there is an image there that I use. If you don't have the report then just focus on the name Metatron and the presence of Metatron.
- I now ask the question and make the affirmation. For example: "O great Master Metatron, in the name of the Holy of Holies, the Light of all Lights, I ask you to aid and assist me in this process of divination. I ask you O Master Metatron to send unto me the Ruhaniah of the realm of spirit and the terrestrial realm to influence my hands and the cards I am holding. Let it be that every card that appears be chosen to provide an accurate answer to my question. Let these cards become living instruments of the Divine guidance. O Ruhaniah al-Nuraniah (Spiritual Emanations of Light) descend upon me and upon these cards. Let them become instruments in both our hands to give and provide the most accurate of answers. By the power and authority of Metatron reveal unto my mind and heart the answer for question (x) from the spiritual realm. Let this answer be true and clear and a revelation from on high. Let the seventh card represent (a)" For example, (a) could be the past concerning employment. It is important that you let the spirits know what the seventh card signify in relation to your question.

- Now keep chanting both Nur and Metatron and shuffle with your mind focused only on the question and the significance of the seventh card. Do this until you feel something has pushed you to stop. It will be an overwhelming feeling of either STOP or it is DONE. Don't create the feeling and don't resist it if it creeps on you.

- Count six cards and then lay the seventh down as the first card.

- Bring the cards again together (minus the card on the table) and repeat the process starting with the affirmation. It is common for a good Tarot spread to have multiple cards laid out. For each of these you will need to repeat the affirmation, specify the new significance for the next seventh card and then do the reshuffle coupled again with the chanting. To elaborate, let's say the first round it was: "…Let this answer be true and clear and a revelation from on high. Let the seventh card represent the past influences on my employment." Then on the second round you might say: "Let this answer be true and clear and a revelation from on high. Let the seventh card represent the current opportunities facing my employment." Then on the third round you might say: "Let this answer be true and clear and a revelation from on high. Let the seventh card represent the nearby outcome of my employment status." This would be an example of a 3 card spread. I generally like to keep the reading within the bounds of 11 cards or less.

- You might be thinking that is a long prayer to memorize. The truth is I am not expecting you to repeat it word by word. I don't have it memorized either. I gave it you as a basic template. I keep it simple and focused.

- You might be thinking the reading might take an hour to get started. This may appear to be the case on paper, but if you get your mind fully focused and make the spiritual connection in the beginning then the whole process shouldn't take more than 20 minutes. Twenty minutes is a long time if you a reader in a psychic shop and you have a long line of customers. However, if you are doing a reading that has high level of personal significance than 20 minutes is nothing for the sake of an accurate answer that can change someone's life. Ever wondered why people don't follow the advice from Tarot readings? It is simple: they don't take the process too seriously. They approach the psychic for hope and affirmation, but in the end, the whole process doesn't appear grave to them, especially if it is done on the phone / internet or in a store. This, however, is divination and it is serious matter and the process only affirms to the mind and the human psyche that it takes serious effort and thus it is a serious process not to be taken lightly.

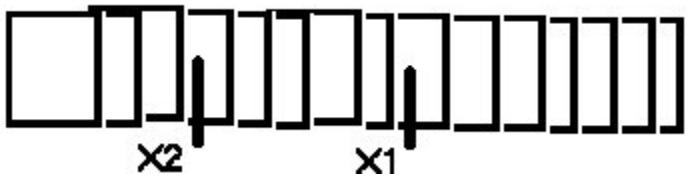
As a bonus I am going to give you something else you may want to use to further make the connections. I'll give you the angel, mantra, and servitors of the Tarot. The angel is Ghafzaeel (غفزائيل). The servitors are: Tetroa, Atetro, Roatet, Watter, and Teroat. The mantra is as follows: (تطارر قوستت ماعرك واتتل انرصو يتتحا هرطورت) Toṭarer Qostet Ma'rek Wattel Anroṣo Yetteṭa Haroṭoret.

Finally, I am going to share with you a relationship spread. The spread is a bit complicated and will take at least an hour to do a reading, but it is worth it.

First step, you will need to know the spiritual aspects that are impacting the whole energy of the relationship. This is determined by using the major arcana only.

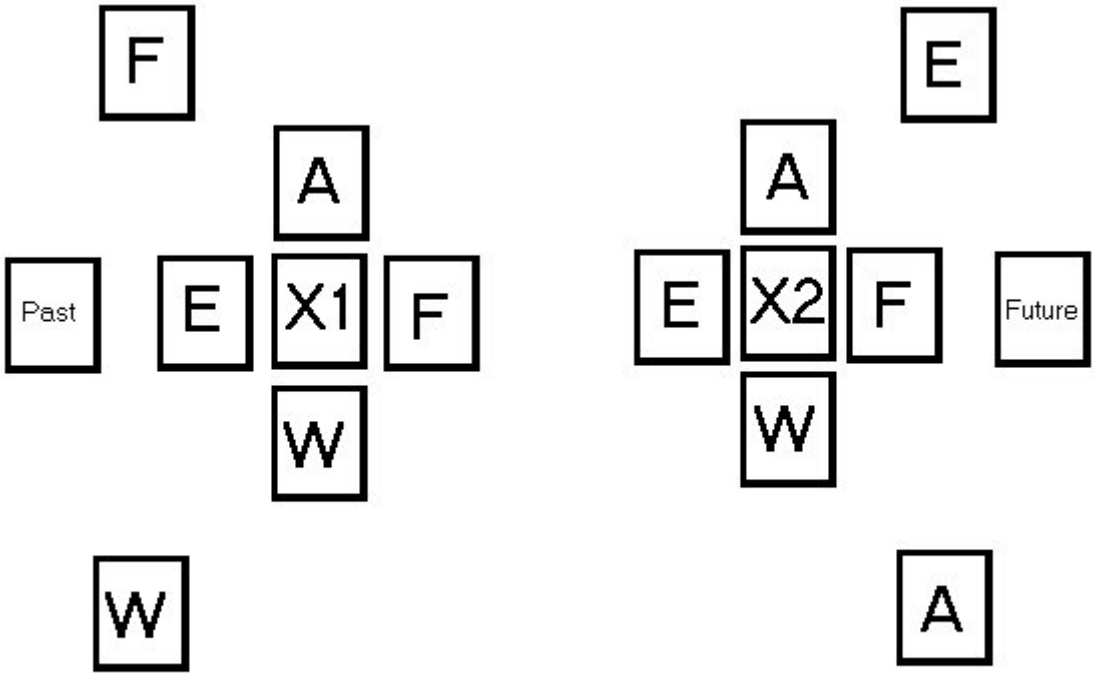
Separate the major arcana and shuffle them using the method explained earlier. You will need to lay four cards. Each card represents one of the suits and its corresponding Elements. Thus, the first card would represent the spiritual energy pushing the relationship forward. The second card would be the spiritual energy containing the union. The third card would represent the spiritual energy that creates discord and separation between the couple. Finally, the last card signifies the spiritual energy that is acquired through the process of transformation due to their union. These are the four Elements Fire (F), Water (W), Air (A), and Earth (E).

The next step is to acquire the two cards that best represent them in the reading. For this, we will use the court cards only. Do the prayer as before and then shuffle. The seventh card represents the female (x1) and the twelfth card represents the male (x2). Lay them out and get the two court card signifiers.



Lay the x1 and x2 cards in the center of the table with some distance between. Then place the F, W, A, E cards around them, but leave a wide space.

Next repeat the prayer and the selection of the cards. We will be selecting two more sets of FWAE, one for her and one for him. The difference is that the original sets are spiritual forces affecting the relationship. These are drawn from the major arcana. These new sets are drawn from the *Minor* arcana and represent their individual perspective within the relationship. The F card for him represents how he pushes forward toward this union. The A card for her represents that conflicts and divisions she brings to the relationship personally or her own baggage of contention, so to speak.



The last two cards selected from the shuffle and prayer represent the past between them and the future for them.

Once, the spread is fully laid out, this enables you to do a comprehensive reading about the relationship from various points of reference.

This covers the heretical key to the Tarot. I hope you enjoyed it and gained another perspective from which to approach the mysteries of the Tarot.